

The Christian Herald.

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[No. II.]

Biography.

For the Christian Herald.

MEMOIR OF MRS. GLORIANA CUNNINGHAM.

On the 19th day of December last departed this life Mrs. Gloriana Cunningham, wife of Mr. Richard Cunningham, of this city, after an illness of nearly three weeks, which she sustained with christian fortitude and calm resignation. Although the path of Mrs. Cunningham was in private life, and consequently afforded but few incidents to attract public attention, yet it would be injustice to her memory not to record some instances of her zeal in her great Master's cause, the beneficial effects whereof are felt, and will continue to be felt by a very interesting portion of the community for many years to come.

Mrs. Cunningham was a native of West Chester, in the state of New-York, and born in or about the year 1771. Her parents' name was Lawrence.

Of her early life nothing is known by the writer of this memoir, except that she was then a member of the episcopal church.

She was married on the 13th of March, 1793, to Mr. Cunningham, who now survives her; and on the 1st of March, 1798, she was admitted to the communion of the Brick Presbyterian Church, in the city of New-York, and continued in communion with that church till her death.

In the year 1813 or 1814 she united her efforts with those of her friend Mrs. Gunn, of Jamaica, Long-Island, (who then resided in New-York,) to form and establish an association for the relief of respectable, aged, indigent females, and succeeded in carrying the benevolent design into full effect. To the support of this Society, and dispensing its benevolent contributions among its interesting objects, in conjunction with a very able and efficient committee of managers, the later years of her life have been principally devoted; and the success which has attended her efforts proves that more good may be done by individuals who direct their attention to one object or but a few; and pursue that object or those few *intensely*, than by a wide diffusion of benevolent exertions over a space too extensive for the production of much essential benefit in any portion of it.

This society originated in the feelings excited in the mind of
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Mrs. Gunn by a distressing case of a lady who had lived well in the world, and enjoyed ease and affluence, being reduced to the necessity of passing the last days of her life in an alms-house. Mrs. Gunn suggested to Mrs. Cunningham that a small annuity in money, with some clothing and firewood, to be provided during the inclement season of the year, might enable many a respectable aged female to sustain herself without going to the Alms-house; where, whatever provision may be made for the supply of the necessaries of life, she must be placed indiscriminately among persons of habits and associations very different from her own; at a time of life, too, when she may be ill able to sustain the change.

Mrs. Cunningham felt the full force of the suggestion; and by the united exertions of these two benevolent minds a society was formed; and a sum of from a thousand to twelve hundred dollars a year has been raised, by which from 120 to 130 respectable indigent females, upwards of 60 years of age, have been assisted every year during the decline of their lives, and many of them have been enabled to pass calmly and with resignation to their last hour without being distressed by a separation from the few friends who remain faithful in affliction, and plunged into a new society and new habits, to which they had never been accustomed.

Several times has the treasury of this Society been exhausted, or nearly so, in periods of extraordinary distress; and when the managers have been assembled, with melancholy forebodings of the consequences to their aged pensioners, has the subject of this memoir suddenly appeared among them with the joyful tidings that she had collected several hundred dollars extraordinary for them; on one occasion she produced 400! and it scarcely need be added that it caused many a sorrowful heart to "sing for joy."

Mrs. Cunningham was always present at the meetings of the managers, and took an active and unwearied part in the duties which devolved upon them. Her loss therefore will be severely felt; but if this memoir should meet the eye of only one who will be excited by it to imitate her example and tread in her steps, it will not have been written in vain. She is gone to receive her reward, and "her works will follow her:" They were performed not in her own strength, nor with any opinion of her own merit, but in the strength derived from her divine Master, and with a constant and entire dependance upon Him.

During her last illness she was daily attended by a pious friend, who declares she never saw a brighter example of faith and patience than she displayed, nor a greater demonstration of the sublime and delightful truth, that "*they* are kept in perfect peace whose minds are stayed on God." On the day preceding her death she assembled her family around her bed, pressed upon

them the necessity and comfort of a holy life devoted to Christ, and of living in a state of preparation for death.

After which she said to her friend, speaking of her blessed Saviour, "He hath done all things well."

"Though rough and thorny is the road,
"It leads me home apace to God."

Her friend says that her sufferings were great; but she never heard the slightest murmur or complaint.

In the afternoon preceding her death, she said, in the most emphatic tone that her breath and strength would permit, "Christ is precious;" and afterwards evidently united in heart, although her voice failed her, in the beautiful hymn which was sung at her bed-side.

"Jesus, lover of my soul,
"Let me to thy bosom fly," &c.

She retained her faculties till her departure, and calmly resigned her soul to the disposal of her Redeemer about 7 o'clock in the evening.

On the next Lord's day after her death (i. e. on the 21st of December last) her remains were interred in the cemetery of the Brick Presbyterian Church, after an excellent sermon, preached by the Rev. Dr. Spring, her pastor and friend, from the 12th verse of the 6th chapter of Hebrews: "That ye be not slothful, but followers of them who through faith and patience inherit the promises;" in which he stated her usefulness—her self-denying exertions, and the interest she felt in the welfare of the church, with the kind and hospitable reception which she constantly gave to the ministers of the gospel, of whom she was the unwearied patroness and friend. Dr. Spring attended her during her last illness, and testified her pious submission and entire confidence in Christ, which enabled her to sustain the attack of the last enemy not only without dismay, but with a firm assurance that through faith and patience she should "inherit the promises."

Notice of her funeral having been given in several of the churches, many hundred persons, accompanied by their pastors, followed her remains to the grave, in testimony of their respect for the piety and worth of one of the most excellent of the earth.

In the course of the service the following beautiful and appropriate hymn was sung:—

Give me the wings of faith, to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.
Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.
I ask them whence their vict'ry came?
They with united breath

Ascribe their conquest to the Lamb,
Their triumph to his death.
They mark'd the footsteps that he trod,
(His zeal inspir'd their breast:)
And following their incarnate God,
Possess the promis'd rest.
Our glorious Leader claims our praise
For his own pattern given,
While the long cloud of witnesses
Show the same path to heaven.

Miscellany.

For the Christian Herald.

THE IMAGINATION.

This faculty is the source of some of our sweetest pleasures. If its possessor live in a palace, it often rears to him a palace still more magnificent. The gloom of a dungeon gives way to its influence, and the prisoner scarcely feels his chains till the delusion has vanished. Perhaps a human mind was never made without it; and, seeing that it is so prevailing a power in man, its consecration to holy purposes becomes an imperious duty.

No writer has surpassed Addison in his *Essays on the Pleasures of the Imagination*. Though some may lay claim to comparison, so far as philosophical accuracy may be concerned, no writer has equalled him in the melody that flows along from the beginning to the end of his speculations. Still this delightful Essayist might have put a higher charm on these beautiful evolutions of his mind by considering the Imagination in connection with hallowed objects and pursuits.

No one has entirely freed himself from a propensity to build castles in the air. The Imagination is always busy in making pictures of felicity. The young, especially, love to wander about in quest of objects that are calculated to give delight, and it makes but little difference with them whether these objects be proper or unlawful. Scenes and visions spring up in every direction as by enchantment. Not content with the colouring that nature has spread over the surface of the earth, every thing must be seen as through the medium of a prison, until tired of looking at the gorgeous dress, they are suddenly surprised at the nakedness of the object, when it ceases to be thus artificially adorned.

We have here perhaps the solution of what has always appeared strange to me, that so few enjoy the present, and so many look to a distance before they can be either useful or happy. They who live in a village, must be transplanted to the larger sphere of usefulness furnished by a city, whilst the inhabitants of the city must run wild over the green hills of the country. They who dwell in a palace, must come down to the cottage, and the cottager must sway a golden sceptre before he can turn any thing to gold. The exile is happy only in proportion as his memory brings back, and his imagination spreads around him the beauties of his native land.

But all this is very innocent compared to some of the ways in which this faculty finds employment. Sometimes it leads away its possessor to expatiate in scenes of distant warfare. Not a few of the poets, who have been fondly attached to their native rural fields, have best showed us how other fields than their own

may be died in blood. They have not only sounded the dread onset, but have drawn up the line of battle with more skill than a general. With what care does the imagination of Milton, after picturing out the garden of innocence, ascend from its furtive bowers to contemplate the deeds of celestial warriors. But, as in descriptions of battles, there are so many objects to inspire false views of glory, the religion of our Saviour here puts a rein on the imagination.

We cannot tell how it is that the imagination of some persons delights in nothing but what is gloomy. They fancy castles indeed, but they are castles filled with banditti, and not even a wild flower is seen in the desert of life. They find robbers in every grotto, and beasts of prey in every wood. The fancy of Byron is wayward enough in its early productions, but passing from these to its later works, is like coming from Eden into a wilderness filled with scorpions. With his impiety the imagination should never be brought into any kind of alliance; for it is an intellectual paradise, and out of it must every plant be taken which our heavenly Father has not planted.

In vain his incense soars, his victim bleeds,
Poor child of doubt and death, whose hope is built on reeds.

It is owing to a vitiated fancy that so many take delight in romances. Many toil at midnight through a novel who have not the least relish for Homer or Virgil, or the vastly sublimer strains of Hebrew bards. They follow the knight in all his perils, never tired of his intricate adventures, and feel disappointed when the spell is broken. The most divine poem, or chastened figure, or graphic landscape, is nothing unless it have some connection with the fortunes of a hero or heroine. Nothing can satisfy the cravings of a fancy like this; for real life falls far short of its ever varying demands. Discontent would feed upon it ever in the valley of Rasselas, for the valley would need an adventurer within its gates.

But, notwithstanding its perversion, the imagination is still a noble faculty. It is the source of all that is beautiful and grand. When properly regulated, it gives comforts, to which we should be entire strangers without it. It casts out so warm a light over every object in the wilderness of life, that we can liken its influence to nothing better than the falling of bright beams on the forest at the going down of the sun. It is a pretty sight when a forest stands all in green, with a neat cottage filling each of its glades; but to me it is more captivating when the sunbeams embellish it, at the hour of evening. Then, in the glow of the horizon, my heart ascends to the lovely Author of the universe.

I have often thought what a noble entertainment it would be to the mind if all the works of which imagination is the source,

were collected together into one place for the inspection of the curious. Fancy pours forth a secret vein of beauty from the pencil of the artist—covers the naked canvass with woods—leads the flocks to their evening fold—winds the rivulet to the lake—sets out the wide-spread oak—or raises groups of trees at its pleasure; and how would the pleasure grow upon us if we gazed on these things with an imagination rendered pure. We often feel afraid to let the mind enter a picture where the objects of nature are sketched, without attempting to call nearer that great Being, from the thoughts of whose mind all things were originally copied.

But this faculty rises in importance when we look upon it as the golden fountain of all the poetry in the world. The object of poetry is to please; and so many are pleased by it, that a great deal is in the power of the poet. The works of the pencil must fade away; but since the invention of printing, the thoughts of the poet may be rendered perpetual as time. Age cannot impair their strength. In a winter evening we can be delighted with the rural pictures of Virgil; and they look as green as on the day when the bard affixed to them the seal of his imperishable genius. The kind of imagination which the poet possesses is of great moment. When death has shattered his harp, its once living sounds may be alluring mankind to the paths of piety, or inviting them to ruin, by their bewitching melody.

It has been made a question, whether fiction may be pressed into the service of religion. But if the volumes of inspiration contain representations, of which imagination is the source, the question is at an end. The Scriptures address man in every possible variety of way. History, Biography, Ethics, Poetry, Imagination, all blend their influence to inspire him with the love of holiness. Had not a part of Revelation been addressed to this faculty, it might have inspired a doubt whether such a Revelation could have come from Him who knew what was in man. But here the harmony of the Scriptures is clearly made out. There are more bold appeals to the imagination—a more graphic delineation of natural scenery—and a richer exuberance of picturesque views than in all other books beside.

The writer, however, who wishes to advance the cause of piety by the aid of fiction, must learn to set limits to his imagination. He must not stray too far into the region of improbability. There is something so commanding in religion, that she does not need exterior aids unless they can be brought to her in a way that will not violate the restraints she imposes. But there are few who will ever regret the fictitious pieces of the Rev. L. Richmond; and the *Dying Elder* is a work of the imagination, equally entitled to a wide circulation.

Some serious people appear to be for giving up this faculty

entirely to the irreligious. Whether it be for the want of intelligence or piety, they decline a contest about its appropriate objects. But whilst so many use it for unhallowed purposes, shall the followers of Jesus Christ scourge it out of the temple. Among the imaginative men of the age, Montgomery holds on his way, scattering his humble thoughts among the men of his generation, whilst Byron, with a larger measure of invention, is rearing a tower that looks out with bold defiance towards heaven.

It may not be amiss to remark here that the imagination, like all our other faculties, is in a state of moral ruin. This is the testimony which that great Being gives of it, who originally formed it as a temple, in which wreathes were to be constantly woven for his altars. But though a fallen power in man, a profound study and belief of the Inspired Volume will subordinate it, and make it meet for the Master's use.

To conclude this brief speculation. We have often turned over the thought, whether in future scenes there will be any room for the exercise of this faculty. Shall we not be continually fancying new fields of bliss? There the imagination shall be entirely holy. It shall wander no more from its appropriate sphere, but flung into pleasing astonishment at every rising glory, it shall continually seek after fresh displays of those resources of wisdom which our Redeemer has dealt out with such sweet profusion over his works. Eternity alone can tell how many radiant gems it will gather for the crown of Him who once shed his blood to redeem us.

B.

THE GREEKS.

All classes of our good citizens seem to be laid under contribution to aid the poor Greeks. "Shows are exhibited," "hats" are made, barbers "shave," "auctions" are held, (all very proper,) "dinners," "suppers," and "balls" are given, mobs are raised, the Theatre is attended, and all, all for the "benefit of the Greeks." You ask a man for a donation to the Bible or Missionary Society, to the Orphan Asylum, the Assistance, Sunday School, or Tract Society, to the Society for the Relief of Respectable Aged Indigent Females, to the Mariners' Church, the Bethel Union, or the House of Refuge—you are quite too late, he has just *done something* "for the benefit of the Greeks." We are not about to find fault with the good people of Gotham for aiding the Greeks, indeed we have a word to say, by and by, in behalf of their claims; but it strikes us as presenting a curious question—one that might puzzle some of the misty brains after a night of dissipation "for the benefit of the Greeks,"—how much their eating and drinking to excess, dancing, &c, will really put in the pockets of the defenders of Grecian liberty?

We did intend to make but a single remark to introduce the fol-

lowing letter : it was this : that a gentleman of the army put it into our hands on the *day* preceding the *night* of the grand "military ball for the benefit of the Greeks," and we insert it in this number for the benefit of our readers in preference to an article which we intend to publish "for the benefit of the Greeks."

The letter was written by the late Rev. Joseph Buckminster, of Boston, to Miss C*****.

*****,—In an accompaniment of one of your letters I find a picturesque description of a fashionable ball, in the neighbourhood of Albany, given on occasion of the marriage of Mr. S—to Miss R—. The guests were many; the accommodations capacious, rendered splendid and sublime by all that art and taste could enterprise; fancy and ornament combined their powers to throw a lustre over the delighted attendants; three hundred silver candlesticks, and an indefinite number of lamps, poured their light upon thirty mirrors, which faithfully reflected what they received, in softened brightness, through the several apartments and their variegated scenery; the deserts were delicious, exhibited in a style of elegance and grandeur; the music and amusements were enchanting and transporting.

This must have been a scene highly delightful to men of the world, and the daughters of worldly taste and pleasure; but I find it lasted but one short night, nay, it blushed to meet the rising of the sun, as if conscious that little lamp would tarnish all its glory; the ladies retired at three, and the gentlemen at five, probably both resolved to take revenge upon this disturber of nightly pleasures, by despising his charms till they should be lost in the evening hemisphere.

The reading of this description, suggests to me the thought of attempting a faint sketch of a marriage festival, for which, preparations have been long making, and from time to time partial descriptions given of what is to be there exhibited; to this festival I have the honour of an invitation, as a guest, and am entrusted with authority to invite others. I have heard a little, and imagined more, of this transporting scene; but could I paint it on paper, the half would not be told you. This festival is to be celebrated in a palace, whose length and breadth are twelve thousand furlongs; its height and stories proportionably elevated; it stands on a foundation of twelve different kinds of precious stones, of variegated hue, arranged with so much art as to throw reciprocal and interesting lustre all around, producing such a flood of splendor as mocks the attempts of men or angels to describe. To this palace there are twelve avenues, all paved with gold, leading to gates of entire pearl; each gate is of one pearl, neither fractured nor divided; the flooring of the palace is all pure gold, as it were transparent glass; the ceiling of the house is all of jasper; the particular apartments, the hangings,

the ornaments, I cannot pretend to describe to you ; if they bear a customary increased proportion to the splendor, riches, and elegance of the exterior, what must they be ? Oh ! let us be ambitious to go and see. Of the guests that are invited, I can give no exact account, and a still more imperfect one of those that will accept ; of one particular circle, there were long ago one hundred and forty-four thousand that had accepted the invitation ; among these were kings and queens, princes and princesses, noblemen and their daughters, priests and prophets : since then the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant towns and families, and though they have often met with these accents, " I pray thee have me excused," through the indisposition, want of taste, trivial foolish engagements of those to whom they apply ; yet, upon the safest grounds, I can assure you that there will be such a numerous collection that no man can number them : of the dress of the guests I cannot give a full description, some few particulars only have come to my knowledge ; their raiment is to be of wrought gold, with the most elegant and delicate needle-work, and their general splendor will be as if they were clothed with the sun, and crowned with a crown of stars ; but their principal glory, beauty, and excellence, are written in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, and the entire perfection of their souls : they are all glorious ; not one worthless character will be found among them, not one who will be watching to make unfriendly remarks, not one to render distance and reserve prudential. The music of the mansions is to be of all manner of instruments, softened by an innumerable multitude of harmonious voices, so adjusted as to make one perfect whole, and pour the full tide of sound upon the enraptured ear ; the song is already prepared, and the performers are practising upon it in their several apartments with reference to the festival. Oh ! what will be the effect when they shall perform in full band ! The entertainments and deserts I shall not touch upon, they will doubtless be in harmony with the rest of the exhibition : but the principal object, the glory of the whole, is yet unnamed ; this is the BRIDEGROOM—of Him I dare not pretend a description ; I can only say He is the "*chiefest among ten thousand, and altogether lovely.*" Such inconceivable light, lustre, and glory, continually emanate from his Divine Person, that this extensive palace needs no other light, its most distant corner is illuminated with his rays ; and, my dear friend, there is a particular circumstance to give an interest to this festival ; every guest has a share in the heart and affections of this glorious *Bridegroom* ; and, all combined in one mystic or mystical body, they will constitute the happy Bride ; this festival, commenced, will never close, will

never tire ; no rising or setting sun will summon a dispersion—pleasures more and more ecstatic and refined will be continually springing up ; the celestial Bridegroom will feed and lead us to living fountains of delight, and all occasions of sorrow will for ever cease.

My friend, shall earthly festivals and scenes of pleasure, which, compared with this, are but as the glow-worm in the light of day, so interest our passions, and engross our hearts, as to banish this from our thoughts, and to hinder our endeavours to be suitably attired and ornamented, that we may be hailed welcome guests ?

I hope to receive this honor and happiness ; I hope to meet the name of C***** in all its branches ; there I hope to find the circle you have here, enlarged by those you have never known, and whom I can know no more. Let us keep this scene habitually in view, and let our devotions and energies be wisely directed to secure to ourselves a share in its felicities ; and while from time to time we take a part in the innocent festal pleasures of this world, let the fruit and effect be to learn the vanity of these sickening joys, and to increase our desires and endeavours after those unfading pleasures which flow for ever from God's right hand.

In your family will you make my respects acceptable, and believe me your obliged friend.

JOSEPH BUCKMINSTER.

THE AFRICO-AMERICANS.—No. V.

THE MEASURES WHICH MIGHT BE ADOPTED TO MELIORATE THEIR CONDITION.

The illustration which has been given of the native capacity of the Africans, might be indefinitely extended. It would be easy to institute a comparison between them and some other branches of the human family, much to their advantage. The page of history presents no inconsiderable number of illustrious characters, who were either native Africans or their descendants. Our own country has produced several others, whose worthy deeds and exalted virtues will continue to live at least in the legends of tradition. It might also be said on their behalf, that if the African genius is not so lively and penetrating as that of the French, the Irish, or the Greeks ; so dignified and formal as that of the ancient Romans or the modern English and Scotch ; nor so plodding as that of the Germans, it is, at least, remarkably docile and imitative. It exhibits perhaps the very qualities more likely to insure success in any endeavours to form the African character to a given model. But enough has been sug-

gested on this point. It fully meets the object of these remarks, to have proved, by reference to well authenticated experiments, their capacity for exercising the rights of freemen. Whatever else may be thought of this injured race, that person must be either *incapable* of discerning the evidence of plain facts, or have his judgment perverted by a most ungenerous prejudice, who, with the example of Sierra Leone before him, believes them incapable of making good colonists; or, who, with his eye upon the experiments now making on the island of Trinidad, and in the republic of Columbo, and especially upon the condition and prospects of independent Hayti, persists in asserting *that they can never be made to support and govern themselves*. We challenge any man to disprove the facts, by which their capacity for both is triumphantly supported. The inference from all this cannot be mistaken. It is, that our country holds in a state of complete bondage or of unmerited political depression, nearly two millions of the human family, whom the benevolent Creator has endowed with all the genius requisite to constitute them free and enterprising citizens. By the operation of our laws, and the private will of our free, intelligent and happy citizens, are they prevented from rising to the proper level of humanity: or to place the subject in the most charitable light, we have it in our power to disenthral them, and put them in circumstances favourable to improvement.

There are two principal methods by which this enterprise might probably be accomplished. The slaves of our country might be safely emancipated at home; or the entire Africo-American population might be colonized in different regions of the globe.

The slaves of our country might be safely emancipated at home. It is quite possible to prepare them, by suitable care, to exercise most of the rights of citizens. There is abundant proof afforded of this fact in the experiments which have actually been made upon slaves removed from this country. The free coloured labourers of Trinidad, and not a few of the enterprising colonists at Sierra Leone, were formerly our slaves. The English have experienced no insuperable difficulties in raising them and other thousands of liberated Africans to the circumstances of freemen. Similar experiments have been repeated in other instances, and with complete success. One of the most interesting, made by an individual, which has come to our knowledge, is that of a Mr. Steele, proprietor of an extensive plantation on the island of Barbadoes. In the course of ten years, he succeeded in changing a numerous, but unprofitable gang of slaves, to a collection of free, industrious and profitable labourers. The particular steps in the process are left on record by Mr. Steele, and might undoubtedly be repeated in their essential principles, by most slave-

holders. We are the more confirmed in this opinion, by some knowledge of what is now doing in the republic of Columbo. The numerous slaves in that extensive country are experiencing a *gradual* emancipation. The laws provide for their being divided into several distinct classes, and manumitted as they become, in some measure, qualified to exercise the rights of free citizens. Some years have elapsed since the process commenced, and as yet the experiment is found to succeed most happily. All who have obtained their freedom are said to have conducted themselves in a manner worthy of so great a privilege.

But the example of the Haytians is entirely in point. We have already alluded to the circumstance that the great body of them were formerly the slaves of French and Spanish masters. The first endeavours to raise them from a state of servitude obtained the countenance of republican France, and proceeded upon the plan of a gradual emancipation. And whoever will be at the trouble of consulting the history of that period, will find that the beginning of the process was such as to encourage the most sanguine expectations of a happy result. The negroes were entirely satisfied with the regulations of government. They freely consented to work on the plantations as labourers, in the employment and under the direction of their former masters. It was not the impatient desire of at once possessing that liberty which had begun to shed its light gradually upon them, but the iniquitous repeal of the regulations that had been made in their favour, the order of the French directory requiring them to surrender their privileges and go back to their bondage, which excited them to an unconquerable resistance. We have often been reminded of the conflagrations and the horrid massacres of St. Domingo. It was not, however, the liberated negro, but his European masters, the venal directory and their parasitical soldiery, who gave occasion to the fearful tragedy. The negroes, grateful for the melioration of their circumstances, and contented with the prospect of a more complete emancipation, were quietly pursuing the course which a just and liberal policy had prescribed to them. They were gradually rising to the intelligence and habits of a free people, and spreading over the fertile plains of their Island the charms of a peaceful industry, when the arbitrary recall of their rights suddenly changed the entire aspect of things. Had no such obstacle been thrown in their way to freedom, they might doubtless have remained till now in the condition of colonists, and have presented the spectacle of a people slowly emerging from a servile state. The conflict which ensued disclosed to them their resources, and by calling forth their energies, hastened their elevation; but not even their familiarity with the most horrid scenes, has rendered them a ferocious and sanguinary people. No government is observed to pursue a more peaceful course of policy than that of Hayti.

We have mentioned these facts to show both the possibility and the safety of a gradual emancipation of our slaves. The plan which some are forward to advocate, of an immediate and universal manumission, is doubtless rash and altogether indefensible; and if carried into effect, would probably be destructive to the slaves themselves, if not to their present masters. But there is no circumstance in the condition of our slaves, nor any peculiar trait in their character, nor, we might add, a single fact in their history, which goes to prove that they could not as easily as the slaves of Columbo, or those of St. Domingo, be gradually prepared to enjoy the blessings of civil freedom. It is certainly in the power of the southern people to adopt a course of policy which shall result in their complete emancipation. We shall not enter into the details of such a plan. None but the statesmen of the south are fully qualified to mature it. But the driver's whip, as in the experiment made by Mr. Steele, and on the Island of St. Domingo, under the administration of Toussaint, might be taken away. Slaves might cease to be transferable like other property, and therefore exposed to be forcibly removed from the plantations to which they belong. Marriage might be introduced, and rendered obligatory among them. Provision might be made by the laws for their education, and a portion of their time secured for receiving it. In short, through the cheerful co-operation of government and people, they *might* be elevated, first to the condition of a dependent peasantry; next to that of free labourers, and, ultimately to the entire *nominal* rights of free American citizens. All this we conceive to be possible; and, if we do not zealously recommend such a course to be pursued, it is solely on the ground that we believe there is *another* equally within our reach, and which affords the promise of still greater good to the African race.

AMICUS.

Poetry.

SCRIPTURAL HYMNS.

Well written *scriptural* hymns are found to be the most interesting vehicles of devotion. Every minister knows how pleasing a service it is, both to himself and his congregation, to give them, as soon as he has delivered a gospel sermon, a psalm or hymn strikingly adapted to his subject. A small volume of hymns of this description we are happy to announce, as coming from the pen of the Rev. Dr. Lee, of Connecticut. Our readers will recollect that he has a volume of "Revival Sermons" in press: these hymns are suited to the various subjects of the sermons, and built upon the same texts, so that each hymn is an epitome of the sermon for which it is designed; embracing both instruction and devotion. They will be published in a

separate volume, yet they will form a useful accompaniment to the sermons, and besides be well adapted to general use. We give the following, adapted to the 45th sermon, as a specimen.

THE WILDERNESS-MARCH, OR, EMBLEM OF THE CHRISTIAN LIFE.

As the 148th Psalm.

And the children of Israel took their journies out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.—
NUMBERS, x. 12.

The signal trump was blown,
The cloud was rais'd again,
The camp of Israel soon
Were all in motion seen;
From Sinai's mount they onward press'd,
And pitch'd in Paran's wilderness.

The same we find by search,
Was then the child unripe;
The man 's the gospel church,
The Jewish was a type
Of gospel days and future bliss,
The church was in a wilderness.

This world hath ever been,
And such design'd to be,
To pure and pious men,
Who walk, O Lord, with thee;
A foreign shore—a desert place—
A darksome, dreary wilderness.

Through what a wretched land,
This pilgrimage of ours!
No cooling streams at hand,
No cheering fruits or flowers:
'Mid prickling thorns and sharp distress,
We walk the barren wilderness.

Our way with tears is wet,
Such grievous ills abound;
While snares our feet beset,
And foes and fears surround:
Fierce lions roar, and adders hiss—
Oh, what a dang'rous wilderness!

'Tis dark and pathless too;
Unless a heavenly ray
Direct our passage through,
And guide us on the way;
Our homeward course we sure shall miss,
And perish in the wilderness.

PART II.

Some streaks of light between
The darksome path pervade ;
Our life's a checker'd scene
Of twilight and of shade ;
And still our course for ever is
From wilderness to wilderness.

The desert Israel trod,
And all their weary lurch,
Designed were, by God,
As emblems of his church ;
This mark attends it, all confess,
From wilderness to wilderness.

Now trace throughout their state,
And every christian trace,
Both those of ancient date,
And saints of modern days ;
The same is found—they still progress
From wilderness to wilderness.

But now the cloud is rais'd,
The gospel trumpet sounds—
The Saviour's name be prais'd,
His glorious grace abounds :
Rise, Christians, rise, to vict'ry press,
Come out and leave the wilderness.

The manna falls in showers,
'Tis thick around your tents ;
And God his Spirit pours,
To quicken all his saints :
New converts shout redeeming grace,
And flowers adorn the wilderness.

Are present joys so sweet ?
How rich the eternal feast !
Onward with steady feet,
March to the promis'd rest :
Then see your God, your Saviour's face,
And bid farewell the wilderness.

Intelligence.

NORTHERN AFRICA.—LONDON JEWS' SOCIETY.

Mr. J. W. Bailey writes from Gibraltar, April 10, 1823, to the London Society, as follows :

I must now come to that part of my narrative of a more interesting nature, relative to their religious state,* which I found quite similar to that here. They have two synagogues, (that is, two rooms so called,) in which, when they are assembled, there is as little appearance of religion going on, as you would meet in a crowded room in a fashionable party. They talk to each other as at other times, and every now and then your ears are annoyed with a most clamorous sound ; but they appear quite satisfied, and go contentedly away.

I next inquired to what extent they had the Scriptures amongst them ? Their general answer was, we have not got them, but the Rabbi has, and he reads them to us.

I. Would you not wish to have them, and read them yourselves ?

Ans. Oh, yes, Sir, but we cannot get them, we are too poor.

I. Can you read ?

Ans. Yes, Sir.

I. If some gentlemen were to send you the Scriptures, could you not pay something for them ?

Ans. Indeed, Sir, we are too poor ; we can hardly get bread for our children.

To my inquiries relative to the New Testament, all said they had not seen it ; and when I explained to them, in the best way I could, of what it treated, they shrugged up their shoulders generally, and felt no interest or curiosity to read it. After this I introduced myself to Rabbi Tolosino, originally from Rabat, about 60 years old. I found him in a little chamber, in which was his bed, and a small box, containing, I suppose, all the poor man possessed in the world, sitting on a brick floor, reading the Pentateuch. After the usual ceremonies, I opened to him the views of the Society : He shook his head, and said, he did not know. Then laying his hand on the Pentateuch, he replied, Here is the law of Moses, in whom we believe.

I. Have you the Bible complete ?

Ans. No.

I. Here is one, look at it, containing all the books of the Old Testament.

After looking at it some time, he said, This is very good. I then put into his hands the New Testament, which he had never seen before, and asked him if he would read it. He replied, Yes, Sir, I will ; and when we meet again I will give you my thoughts and opinions relative to it. I then told him it was my intention to distribute some amongst the Jews in Tangiers : he said, Very well, Sir, I hope they will read them as they ought ; but I could wish you to distribute some of them, (taking up the Bible,) they are very much wanted here, Sir, but my brethren are too poor to buy them ; it would be a

* The Jews at Tangiers.

real charity to give. I left the Rabbi, and had not an opportunity of seeing him again previous to my quitting Tangiers. During this visit, 12 Bibles and 36 Testaments were distributed gratuitously amongst the Jews, who received them with thanks and gratitude. I could have distributed 100 Bibles with great ease, if I had had them with me. The number of Jews in Tangiers is under 2,000: nor do I think five Bibles were amongst them previous to giving the above number.

It is my intention (if spared) to return to Tangiers shortly, to ascertain the opinion of these people relative to the Testament; but, from what I daily see and hear, I much fear it will not be a favourable one. I will do all I can, and look up to heaven to give the increase.

Their moral state is very bad, there is hardly any thing they will not do to gain money: of the two, I fear the women are worse than the men. They drink hard, a spirit extracted from figs, raisins, &c. called Jews' brandy; a most potent and pernicious spirit it is. In their general conduct they are as servile as they are oppressed, and no people more presumptuous, overbearing, and tyrannical when in power.

I am, yours, &c.

J. W. BAILEY.

WESTERN INDIA.—BOMBAY MISSION.

Those of our readers who recollect the arguments we presented at page 48 of our 9th volume, in favour of a mission chapel at Bombay, will rejoice to learn that the subject has been taken up in such a manner as will accomplish this most desirable object. About fourteen hundred dollars has been contributed in India, and for the remainder the mission must look to the American churches. The Missionary Herald for this month contains accounts from this (the first mission of the American Board of Commissioners for Foreign Missions) mission, from which we shall make two or three extracts. In regard to their method of preaching the gospel; in a joint letter of January 6, 1823, the missionaries say—

“We still continue our usual method of addressing the gospel to the people, by the way side, in the field, at their houses, and in their assemblies, as we meet with them on going out for the purpose daily. Besides this, we avail ourselves of opportunities, which we esteem suitable, of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. We sometimes commence and close by singing and prayer. Sometimes we deliver written discourses. At others, we read and explain, and endeavour to apply, the Scriptures; and, often, after reading a portion of Scripture, we address the people *extempore* from some particular text. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasion-

ally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling, and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful effusion of the Divine Spirit impossible or improbable. We see nothing which proves in the least that such a blessing will be long delayed. We think we discern some favourable symptoms; none infallible indeed; but some, which we think we should mention with gratitude to Him who holds the hearts of all men in his hands."

Various encouragements are mentioned which accompany their labours. Some of the Jews have manifested an encouraging attention, and a degree of impression in favour of the Truth, which they "cannot but hope will soon break through the fear of man and be openly avowed." Some of the Hindoos, Mussulmans, and Catholics, also give evidence of a speculative conviction of the Truth.

Respecting their own spiritual state, the account of the missionaries leads us to believe that they are devoted to the work, and rely implicitly on the power of Jesus Christ to make their labours effectual. The extensive intercourse which Mr. Nichols has had with the people, has gained for him more influence among them: on this point he justly remarks—

"The heathen, in general, are not likely to be much affected by what they hear from a missionary, whom they have never seen before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost impassable barrier. But this barrier must be passed by a series of kind attention and familiar intercourse. Light and knowledge must be let into their minds through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most; to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice and create affection on the part of his charge towards himself, it is not less so among a heathen people. To gain an extensive acquaintance requires intercourse every day; an intercourse which must be continued for years. Let a Hindoo, or Mussulman, settle in New-York, or Boston, he might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there before he could gain a tolerable acquaintance with a considerable number of persons?"

UNITED STATES.—NEW-YORK ASYLUM FOR LYING-IN WOMEN.

The want of room must be our apology for delaying this article to the present time. The managers of this institution have issued a circular, and we feel confident they will not make their appeal in vain.

“The necessity of an institution for this purpose has been particularly felt by the members of the medical profession, who in the discharge of the duties of their profession have necessarily been called to witness much suffering and distress among this class of females; and there is no physician, who has been consulted on the subject, who has not been disposed to contribute his money and his influence to a plan calculated to provide an adequate remedy.”

The governors of the New-York Hospital have given their cordial approbation to the institution, and granted a suitable apartment for its use.

The amount at present subscribed is by no means sufficient to meet the objects of the board, and they hope that the benevolent of our city will early supply the deficiency.

“This institution does not deserve the objections which political economists have made to public charities in general. It makes provision only for temporary relief, and that under the most trying circumstances; and it is not intended ever to afford an asylum to the profligate and vicious, but that it shall always be conducted in a manner to meet the approbation of the most scrupulous.

“It is not expected that the indigent who can be made comfortable at their homes, will partake of the benefits of this institution, as the Medical Society, so far as professional attendance is required, have provided for them; but in a large city, like New-York, there are many who by sudden and unforeseen misfortunes are deprived even of a proper shelter. It is the claim which such have to our regard that is presented to our citizens; and the managers confidently believe that their situation requires only to be known to obtain for them that attention and relief which philanthropy is ever ready to afford to deserving objects.”

Subscriptions and donations will be received by Mrs. Thomas Darling, the Treasurer, at No. 36 Courtlandt-street; by the Visiting Committee, at the New-York Hospital, on Mondays and Thursdays, at 10 A. M.; and by the Secretary, No. 20 Garden-street.

Each Subscriber, of not less than Three Dollars annually, shall be a Member of the Society, and entitled to recommend one patient to the Asylum every year.

Each Subscriber of Five Dollars annually shall be a Member of the Society, and entitled to recommend, each year of the continuance of such subscription, two patients to the Asylum.

Each contributor of Twenty-five Dollars at one time shall be a Member for Life, and entitled to recommend to the Asylum one patient every year.

Each contributor of Forty Dollars at one time shall be a Patron of the Society, and entitled to recommend to the Asylum two patients every year.

Each contributor of Fifty Dollars at one time shall be a Benefactor; if a female, she shall be a Directress for Life, and entitled to attend and vote at all meetings of the Managers; and if a male, he shall be entitled to recommend three patients annually.

Revivals of Religion.

NEW-YORK.

We have before us a letter from Auburn, which gives an account of a revival at a small village south of that place. Forty or fifty have obtained hope, and the work continues. Of the young converts, the writer observes: "Their voice is 'Christians, arise when sinners scoff—and let us speak for God'."

CONNECTICUT.

A letter of the Rev. Asabel Nettleton, to the editor of the Christian Mirror, contains the following cheering account of the state of religion in several towns in Connecticut.

The revival of religion in the eastern part of the state commenced in Somers, June, 1822; and has continued, increasing and spreading like a fire from house to house, and from heart to heart, over sixteen or eighteen churches and congregations, with more or less power and rapidity until the present moment.

The following towns and societies are contiguous, and have all shared in one extensive revival.

In Somers, 150 have hopefully been made the subjects of divine grace. In South Wilbraham 100. In Ellington it commenced with power in one congregation, and, within a few days, a number were rejoicing in hope, when all at once it stopped! In Tolland, during one week, 30 were rejoicing in hope: the number of hopeful conversions there, is 130. In North Coventry 120. In South Coventry, North Mansfield, and South Mansfield, about 100 each. In Columbia 40. In Lebanon 90. In Goshen 30. In Bozrah between 60 and 70. In Montville 90. In Chaplin 50. The work has recently commenced, and is advancing with power in Hampton, and within a few weeks 50 or more are rejoicing in hope.

Within a few weeks past the spirit of God has descended with an overwhelming power in Millington and Colchester. In the former place about 70, and in the latter, 60 are already rejoicing in hope. They have never before witnessed the like in rapidity, power, and extent. In the above cluster of towns, all contiguous, more than 1300 souls have hopefully experienced a saving change in the Congregational churches since the commencement of this

revival ; and of these, more than 800 have already made a public profession of religion.

In Chatham also, the work has been interesting ; about 70 are rejoicing in hope, and 50 or more have made a public profession. In Millington, 55 are expecting to unite with the church on the next Sabbath. In Hampton, Colchester, and Millington, many are now anxious for their souls, and inquiring "what must I do to be saved?" New instances of sinners under conviction, and of others, "who have the new song put into their mouth," are daily occurring in these towns. The prospect of the continuance and spread of this work is as favourable now, if not more so, than at any former period."

NEW CHURCHES.

In a late number* we took occasion to advert to the want of church room in this city, and to show that even in the best provided districts, there is no surplus ; but we omitted to mention one fact which is of importance in coming at a right conclusion on the subject. We are told that the present churches are not full, that seats in our best attended churches are vacant, quite sufficient for those who are said to be destitute. This may be true, but it must be borne in mind that the seats in almost all the churches are the property of individuals ; and will any one urge it as proper, that other persons than the proprietors or their families should habitually occupy them without first having obtained permission ? Are the individuals who object to giving their aid in building more churches, willing to suffer the destitute families to occupy their pews every sabbath, to the exclusion of themselves and their families ? Can those who are destitute of seats, claim a right to all the vacant church room they may find on a Sunday ? Even suppose this right were granted, must they stand at the church door and wait till the service is half over before they can know whose seat is to be vacant during the other half ? Or suppose, after going a considerable distance, they should find the place of worship full, must they go to another, and another, until they find an unoccupied seating ? Should all the destitute families in this way find a place to hear the Gospel preached, would there not be some difficulty in determining on whom the duty of pastoral visitation should fall ? and a still greater one in finding the present number of ministers sufficiently disengaged from their present duties to seek out their occasional hearers ? and further, shall no predilection be allowed for difference of denomination ? We well know that most of the objectors would be the last per-

* See Vol. 10. p. 368.

sons to yield the privilege of their pews to the destitute. The occasional appearance of vacant seats in any church, cannot therefore be received as evidence of the existence of sufficient church room in any given district.

We here leave the subject for the present, to announce, what we have great pleasure in doing, that two new episcopal churches have recently been organized on the island, under such favorable circumstances as encourage the hope of great usefulness. One of them was organized on the 18th of December, at Manhattanville, under the name of "*St. Mary's Church*."

The Rev. *Cornelius R. Duffie* has for some time past been engaged in preaching in the large room at the corner of Broadway and Broome-street, and has collected a respectable congregation; so large indeed that "the place is too strait for them," and they are about to erect a house of worship. The church was organized on Christmas day, under the name of "*St. Thomas' Church*." The following gentlemen compose the corporation, viz: *Isaac Lawrence*, *T. M. Huntington*, *Wardens*; *John Duer*, *William B. Lawrence*, *Richard Oakley*, *Charles King*, *David Hadden*, *William B. Astor*, *Murray Hoffman*, and *John James Lambert*, *Vestrymen*. These two churches will make the number of the Episcopal denomination, in the city and county, *seventeen*, sufficient to accommodate twenty thousand hearers.

Summary.

Greek Youths.—Our readers are aware that, early in the last spring, two Greek youths arrived in this country, sent out by their friends, at the recommendation of Mr. Fisk, to the care and patronage of the American Board of Foreign Missions. The names of these youths are *Photius Kavasales* and *Anastasius Karavelles*. We inadvertently omitted to state in our last numbers that, near the close of October, two other Greek youths, of promising appearance, arrived at Boston, consigned, by the missionaries at Malta, to the same care and patronage. Mr. Temple speaks thus in regard to them—

"The names of these youths are *Stephano* and *Pandoleon Galati*, the former in his sixteenth, and the latter in his twelfth year. They have both attended our Sabbath-School for four or five months, and have conducted themselves in all respects very much to our satisfaction. They belong to a very respectable family, which, like almost every other family of Scio, had the misfortune to lose all its possessions on that beautiful island, when the Turks made it a desolation. These lads, with a younger brother, their mother, and a few of their neighbours, fled from the city of Scio, when the Turks came, and hid themselves for several days in an old monastery in the mountains, where, with scarcely food enough for their subsistence, they remained until they found means of getting on board a small

Greek vessel, which accidentally touched at that part of the island, and carried them to the Morea. Thence, not without much difficulty, they succeeded in reaching Malta. The father of the lads is now in the Morea. They are much more favoured than many others of their countrymen, as their maternal uncle is a merchant of considerable wealth, and had none of his property on the island of Scio. He has a handsome establishment in Malta, but has several sisters who are dependant on him for a support. He defrays the expense of the outfit and passage of these his nephews. We think these lads of much promise, and earnestly desire that they may enjoy all the best means our country affords, for securing a thorough education."

These youths left Boston, in company with the corresponding secretary, on the 11th ult. and will probably take up their residence, for the present, at New-Haven, Conn. where they have been joined by their two young countrymen first named.

At the present time, when, through our community, so much sympathy is manifested for the Greeks; when, in their behalf, meetings are held, addresses made, resolutions passed, and funds procured; it is confidently expected that these young sons of Greece, who have been sent to our shores for qualifications to exert, in future years, a strong regenerating influence upon the civil, literary, and moral character of the interesting people to which they belong, will not fail of receiving the most efficient support. It is pleasing to think of the mutual acquaintance and free intercourse which may arise between this country, Palestine, and Greece.—*Missionary Herald*.

Monthly Concert of Prayer.—On Monday evening, the 5th inst. a concert of Prayer was held in the Middle Dutch Church, in Nassau-street. Many of the churches in the city usually open on the first Monday in the month, were on the present occasion closed: it being the anniversary of the Palestine Mission, and in consequence supposed that the Christian community would feel a lively interest in hearing news from those who but one year since, within the same walls, had met with their brethren probably for the last time on earth, and had there devoted themselves to the missionary cause.

The meeting was opened with the usual exercises of prayer and singing. Mr. Lewis, secretary of the Foreign Missionary Society, then read a letter from the Seneca station, giving a most flattering account of the affairs of the mission.

Mr. Jeremiah Evarts, secretary of the Board of Commissioners for Foreign Missions, said he had nothing to communicate at the present moment relative to the Palestine Mission, but would call the attention of the meeting to a letter from a gentleman, the contents of which must be gratifying, as it was a testimony in favour of missions from a person no otherwise interested in them than as a professor of our common faith. He said it might be expected that persons attached to a mission, would at times have their judgment influenced by their feelings; but in the present instance no such feelings were permitted to operate, from the fact which he had stated. This letter, together with a part of a journal of a native of Ceylon, and several other letters relating to the Palestine Mission, were read. Mr.

E. briefly alluded to the situation of several of the stations occupied by the missionaries of the United States ; and called the attention of the meeting to the printing press established at Malta. He then gave a short history of its establishment ; and of the benefit which had resulted from it. Fifteen tracts he said had been published in Greek, and scattered through the Grecian isles, and amongst these was one well known to most present : he alluded to the " Dairyman's Daughter." This well known tract had met with the approbation of persons of distinction in Greece, and was extensively read by all classes. Several others had been published in Italian. Mr. E. pressed upon the attention of Christians, an attendance upon the monthly concert of prayer. Shall we, said he, stay away when it is celebrated upon mount Calvary by *American Missionaries* ? Shall we stay away when it is celebrated in the Sandwich Islands, and that too by more than 200 natives.

The Rev. Dr. Matthews followed Mr. Evarts, in an appeal for missionary exertions, and the exercises were concluded in the usual manner.—*Religious Chronicle*.

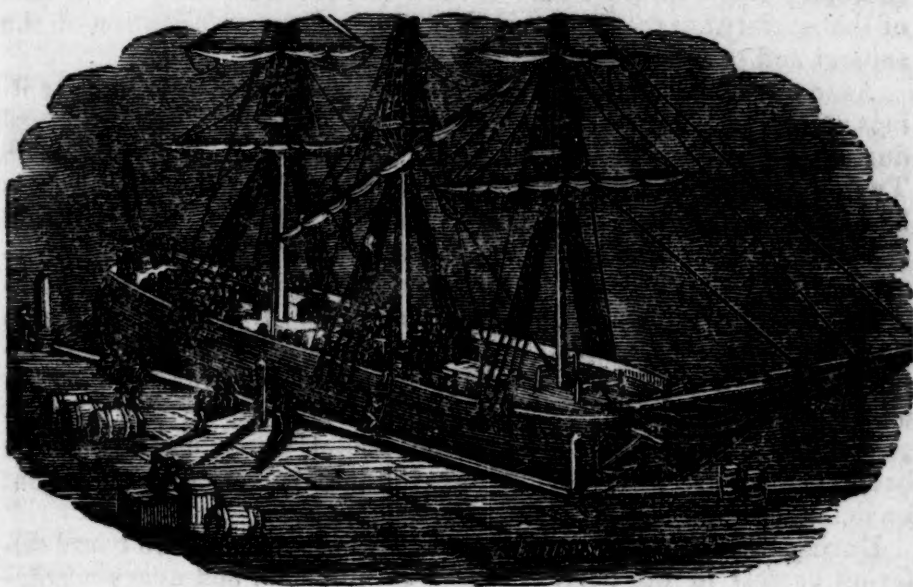
Mr. David Brown.—Mr. Brown, as stated in another page of this number, lately paid a visit to this city, being on his way to his native country. While here, he attended several meetings. At the Murray-street church he delivered an address which he had composed on the condition and prospects of his countrymen—the Cherokees. Mr. Evarts, before Mr. Brown entered the church, gave a brief sketch of his history. He stated that Catharine Brown, the sister of David, entered the school at Brainerd, in 1817 ; in 1818, she united to the church. She died in July, 1823. " Her life was distinguished by all the domestic virtues, and her death by an unshaken hope of immortality beyond the grave." David returned from beyond the Mississippi at about the age of fifteen or sixteen, whither he had been with a band of his countrymen, in their war with the Osages. In 1819, at the solicitation of Catharine, he joined the school at Brainerd, and having become serious, was admitted to the church the next year. In 1820, he joined the school at Cornwall, and having remained there two years, he spent the last at the Andover Seminary. He devoted some time last summer to furnish the materials for a grammar of the Cherokee language, under the direction of the Hon. John Pickering, of Salem, (Mass.) After Mr. E. had concluded his observations, Mr. Brown entered the church and delivered his address. After the exercises were concluded, a collection was taken up for the mission among the Cherokees of the Arkansaw.

United Foreign Missionary Society.—The receipts of the Society during the month of December, amounted to \$722 90. Mr. Hanover Bradley, of New-Haven, (Ct.) has been appointed assistant teacher at Cataraugus Mission ; and Mr. Gilman Clark, of Hancock, (N. H.) principal teacher for the Seneca Mission. Mr. Harris has made his annual report to the secretary of war, from which it appears that the school consisted (Dec. 1.) of thirty children—22 boys and 8 girls ; from 7 to 15 years of age. About 115 or 120 persons statedly attend the preaching of the Gospel. There is a church of four Indian members.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."



New-York Bethel Union.

THIRD ANNIVERSARY.

(Continued from page 32.)

When the hour arrived but few had assembled. The exercises were commenced by singing one of the songs of Zion, the novelty of which attracted the attention of the floating multitude, and from 150 to 200 attended. During the exercises all behaved with great propriety. The meeting was solemn and interesting, and the hearts of its friends were encouraged.

In the same month was received with joy, from the Bethel Union of New-York, a *Bethel Flag*, and immediately after notice was given of a meeting for the foundation of a Bethel Union, when a society was formed upon a similar plan with ours, and entitled the New-Orleans' Bethel Union, and in the subsequent reports, with which we have been favoured, of the progress of this society, it is stated with no small satisfaction, that the Bethel Flag constantly waved at the mast-head.

The Board have also to report, that they have since the last meeting sent a Bethel Flag to *Savannah*, with a view to the formation of a society in that place, and indulge the hope that a society has been,

or will be, formed accordingly ; but no report from that place has yet reached the Board.

The Board have also sent a Bethel Flag to *Portland*, and have just received the satisfactory information, that a meeting of several denominations of Christians has been held, and a constitution formed with great unanimity ; funds have been liberally contributed, and it is hoped they will be sufficient to employ a suitable person to preach to and converse with seamen. A letter has been received from the secretary of the Bethel Union at *Portland*, communicating the thanks of that society for the Bethel Flag, and requesting information on the subject and plan of our meetings.

As to our own port, we can state with some satisfaction that meetings were continued during the last winter, and have been continued during the present at several sailor boarding-houses, regularly on Tuesday and Friday evenings, at most of which meetings there has been a good attendance of sailors, and generally the most profound attention to the service. Many Tracts, *Christian Herald* and *Seaman's Magazines*, Reports of the Marine Bible Society, Bethel Union and Port Societies, have been distributed. Very frequently addresses have been made by individuals among the seamen, and great gratitude has been expressed by those who attended, for the concern manifested for their salvation. Several interesting cases of conversion at the Mariner's Church and the Bethel Union meetings, have been made known to the committee, the particulars of which cannot be detailed in this report.

During the summer season these meetings were held on board different vessels in the port, always well attended, and every accommodation provided by captains for the convenience of the committees.

On Wednesday evening, of each week, there is a prayer-meeting at the Mariner's Church, which has been well attended. There is also a male and female Sabbath-School for the children of Seamen and others, kept in the Lecture-room of the Church ; measures have been taken to collect a circulating library for the use of the school, and some money has been given for that purpose, and we are happy to add that the school is one of the most flourishing in the city, having faithful and indefatigable conductors.

Since the last annual meeting the Board have regularly published a *Bethel Union Messenger*, at the rate of 500 numbers a month, containing a journal of the Bethel Flag, and other interesting intelligence, which have been distributed at the meetings.

At a late meeting in one of the boarding-houses, the President, after making some impressive remarks, which were received with the most respectful attention, stated an interesting fact of a whole ship's crew being most deeply and solemnly impressed by the reading of the tract, entitled " *The Swearer's Prayer*," which a young sailor happened to have on board, and read for amusement or ridicule. But it pleased God to produce a different effect on their minds, and led, it is hoped, to real, penitential prayer among the crew ; and ultimately the captain, who was a profligate man, was obliged to re-

frain from swearing, because, as he said, it appeared so singular on board.

This leads us to remark, that it has been stated to us, by an attentive observer, who has lately made three voyages across the Atlantic, that Seamen are disposed to follow the example of the captain whatever his example may be; and Seamen have repeatedly told him that when Captains do not swear, the crews refrain from it. He adds, that religious services were always well attended when sanctioned by the Captain, and that Sabbaths have been observed with as much decorum on board ship, wind and weather permitting, as among the most religious societies on the land.

The Rev. Mr. Truair, minister of the Mariner's Church, and the Rev. Mr. Chase, missionary to Seamen, continue their zealous and indefatigable exertions for Sailors, whose attachment to them, and respect for their services, are evinced by repeated expressions of gratitude and attention.

That valuable and useful publication, *The Christian Herald*, and *Seaman's Magazine*, is now published at a reduced price, viz. \$2 50 per ann. if paid in advance, or \$3 on the 1st of July. A new volume will commence with January, 1824.

On the subject of *Boarding and Lodging-Houses*, the Seamen's Friend Society and Bethel Union of Liverpool, in their last Report, express themselves with considerable interest. They say they are deeply convinced, and publicly avow, that they see no prospect of giving permanency to any good done by the Society, apart from an extensive and well-superintended system of orderly lodging-houses. They have succeeded so far as to announce 30 houses, in which the morals, health, and property of seamen are equally safe.

The Board feel it a duty to lay before the Society a suggestion which they consider to be of very great importance to the welfare and interest of seamen: it is the establishment of a SAVINGS BANK, in this Port, expressly and exclusively for them. Their too frequent disregard of all prudence in the management of their pecuniary affairs, and their evident exposure to fraud and deception, by their little knowledge of the best depository and security for what they may be able to save, are notorious.

The Liverpool Bethel Union have matured a plan to accomplish such an object, and are about to carry it into effect; a room for the bank is already hired, and a committee of management formed. It is hoped this example will not be lost upon us.

The Board would also recommend that a SMALL AND WELL SELECTED LIBRARY, not to exceed ten dollars in value, be considered by ship owners as a part of the necessary outfit of every vessel.

With great satisfaction the Board announce that the eternal interests of seamen are not forgotten on board the United States' Navy. The chaplaincy of the New-York station is filled by the appointment of the Rev. Cave Jones, A. M. of the Episcopal church of this city, whose ministerial labours have been attended with evident good; and divine service is now regularly performed every Sunday morning on board the Ohio. 74.

The Rev. chaplain we are assured is entirely disposed to promote all proper measures for the moral and religious improvement of seamen, and to co-operate with our religious institutions for that object. He has gratuitously introduced a second service on board the Ohio, and a lecture on Sunday afternoons at the naval hospital.

It is a subject of no common interest or feeling for us to notice the very satisfactory communication made by the President of the United States in his late message to Congress. He states, that at the commencement of the recent war between France and Spain, the French Government determined to grant no commissions to privateers, and declared that neither the commerce of Spain herself, nor of neutral nations, should be molested by the naval force of France, except in the breach of a lawful blockade.

He also states that this declaration appears to have been faithfully carried into effect; and as it concurs with principles proclaimed and cherished by the United States from the first establishment of their independence, instructions had been given to our ministers with *France, Russia, and Great Britain*, to make proposals to their respective Governments for adopting it as a permanent and invariable rule in all future maritime wars, which proposals the President hopes will be ultimately successful.

This accomplished, would form an important era in maritime affairs; and if it be adopted, will tend to an essential amelioration of the condition of the human race in the abolition of private wars on the sea, and is a subject which commends itself to the prayers of every Christian's heart.

The length of the preceding details will necessarily confine us to a mere glance at the operations in other parts of the world.

In most of the other ports of Great Britain and Ireland Floating Chapels are opened, and Bethel meetings are held on board her merchantmen in almost all parts of the world.

An Episcopal Floating Chapel has been fitted up in *Dublin*, and divine service regularly performed on board to large numbers of sailors.

The Bethel flag flies at the important island of *Jamaica*, in the West Indies.

At *Hamburg*, and at *Gibraltar*, as well as in other parts less important, the Bethel flag has been displayed, and meetings have been held under its banner.

In *Calcutta* a hulk has been purchased for a Floating Chapel, and provision has been made for supplying the spiritual wants of seamen in that rich and distant capital. There is a Floating Chapel at *Serampore*; the first sermon was preached by the venerable Dr. Carey, August 31, 1822. In *Canton*, also, a plan is proposed of a Floating Chapel for the use of British and American Seamen, which we hope will soon be carried into effect. Last year Dr. Morrison preached the first Bethel sermon in the river of Canton, on board the ship *Pacific*, of Philadelphia; and, in general, it may be said, in the language of the British Bethel Union Society, "Not only have the shores of Italy, Germany, Sweden, and Russia, been planted

with the gospel banner, but the remote and extensive coasts of both America's have welcomed the Sacred Dove of Peace, and been partially illuminated by the rays of the star of Bethlehem."

Thus the Board have endeavoured, in a short but faithful sketch of the events of the year that is past, so far as they relate to the benevolent object before us, and so far as we have become acquainted with them, to show what progress has been made towards the attainment of the great end we have in view. That the progress is not so great as it ought to be, is incumbent on us to admit, yet we would not be thankless for the little that has been done, as that little shows that the sacred fire which animated the breasts of the original founders of the Bethel Union is not extinct, but may yet be kindled to a flame.

The more the subject is considered, the more interesting and important it appears. We readily admit that our first and greatest object is the salvation of the souls of our long-neglected seafaring brethren.

This is no doubtful speculation; our brethren of the sea are moral and responsible beings, employed in an occupation essential to our comforts, and producing the means of some of our greatest enjoyments. In the pursuit of their avocations they are exposed to dangers from which we are exempted, and deprived of privileges which we amply enjoy. Often, very often,

"The Sunday shines no day of rest for them;"

or if the storms and tempests which so frequently threaten and sometimes overwhelm them should allow them to rest on that sacred day, they are, for the greater part of their lives, deprived of all the advantages of the sanctuary, and without the assistance of that sacred order of men, who are set apart from the rest of mankind for edification and instruction, and whose exalted employment it is to

"Try every art, reprove each dull delay,

"Allure to brighter worlds, and lead the way."

But there is another, and it is admitted an inferior, object which it is surprising does not engage more of the attention of those who are "wiser than the children of light."

There cannot be a doubt but that every ship owner, whether he feels the impress of religion on his own heart or not, but would rather employ a sober, honest, and orderly sailor, than a drunken, dishonest, and disorderly one. And it must be obvious to every attentive mind that it is the legitimate, certain effect of real religion, to produce sobriety, honesty, and order in the breasts of all those who feel its influence.

And who are so likely to be calm and steady, and, consequently, so well prepared to encounter and to overcome danger and difficulty as those who can look at them without alarm, and are prepared for the worst consequences?

It might have been hoped that every merchant, and all who are concerned in *insuring* the property of merchants, would have seen and felt the advantage of cultivating religion among sailors. They may be assured it is for their own temporal good as well as for the temporal and spiritual good of their fellow creatures, with whom they have necessarily so much to do, that they should be instructed in the duties, and live under the influence, of religion.

But how are these duties to be taught, or this influence to be sought for, without the means, and without the co-operation of those who are concerned in maritime affairs?

Those who can, ought to contribute towards the pecuniary means, and those who cannot do this, can contribute time and talent to the advancement of the same object; time is a contribution of no small value, but it now falls upon too few; the weight and influence of wealth and talents are wanted in the co-operation. They would animate the zeal of those who are engaged in the work, and rouse the dormant energies of others, and, above all, would excite greater feelings in the hearts of those for whom the good is intended, and be the means of rescuing many a soul from the bitter pains of the second death.

The Board hope that this appeal to the Christian public will not be made in vain. They hope some new and increasing efforts will be made to excite attention to this benevolent cause, and to pursue it with more vigor and perseverance.

To this end let our prayers be directed, and let them be followed by our immediate and active endeavours to attain the end desired—the religious improvement and happiness of our seafaring brethren.

Respectfully submitted to the Society

By the Board of Directors.

December 31, 1823.

HORACE HOLDEN, *Secretary.*

The Reverend Charles G. Somers then rose, and spoke to the following effect:

Mr. President, I hold in my hand a motion which it is my intention to offer for your acceptance; a motion which I am persuaded expresses the unanimous voice of this meeting. Who that has heard the Report of your society, which in a style so luminous has detailed the progress and successes of the Bethel Union of New-York, that will not unite with me in saying that it ought to be submitted to the inspection of the Christian public. Yes, sir, let the public, let the world know, that the conversion and salvation of seamen is not problematical, and should therefore no longer be regarded as a mere hypothesis. By Christians it will not be thus considered, for in the exercise of that "faith which is the substance of things hoped for, and the evidence of things not seen," they already anticipate the hour when the sea shall give up its moral dead, and when they that are in their graves of pollution, "shall come forth to walk in newness of life." It is true, Mr. President, as stated in your Report, that nearly 2000 years have elapsed since the command was given, "Go ye into all the world, and preach the Gospel to every creature." How few there are who have obeyed this injunction, by preaching the Gospel to sailors! and during the short period employed in this holy service, how little has been achieved! For

the moral and religious improvement of every other part of the community, seminaries of learning have been erected; academies of arts and sciences have been established; churches have been built; benevolent societies, of every description, have been originated and carried into successful operation: But alas! how few have been our efforts to meliorate the moral wretchedness, and to save the souls of poor sailors. That very class of men to whom we owe the most, are the men who have been least benefited by our Christian brethren. Why is it thus? Are they incapable of religious improvement? No, sir, the finger of heaven seems to point to them, as of all other men the most likely to welcome the tidings of salvation by Jesus Christ. It is not mere fancy. I appeal to facts. Where is the ship commanded by a pious captain, whose crew do not give evidence of respect for the Sabbath and institutions of Jehovah? What vessel has ever been employed to convey the heralds of salvation to foreign climes, where one or more of the ship's company have not experienced, under their instruction, the precious influences of the grace of God. Let the Board of this Bethel Union speak—when did they enter a Sailors' Boarding-House, or mount the deck of a vessel to hold a prayer meeting, and have not beheld a listening throng who came to bow the knee before the God of the winds and waves? Never have I preached the Gospel to a more interesting and solemn audience, than to a company of sailors collected on the deck of a ship. And, sir, it is a cheering truth, that when seamen are converted to God, none are more ardently devoted to the cause of Jesus, none display greater intrepidity and pious zeal in doing good to others. Witness the Bethel Missions in England, sir; when I contemplate those devout sailors, who traverse the docks, and streets, and lanes, on the Sabbath day, for the express purpose of constraining their wicked shipmates to come to the house of prayer, I blush for the supineness of Christians around me. One great objection against attempting to evangelize mariners has been, that their occupation is peculiarly calculated to blunt and paralyze the conscience. But, sir, it is from this very source we would derive some of our best arguments in favour of the Bethel Union. If the objection is correct, then we ought to redouble our efforts to direct their minds to the Lamb of God, who taketh away the sins of the world. But, sir, the objection is not correct.

It is said by Nicephorus, with reference to this very point, "he that cannot pray, let him go to sea," meaning, that there he would behold displays of the wonders of God, which were in their nature calculated to banish scepticism, and to inspire devotional feelings. Mr. President, it is believed that few men are more accessible, provided the proper means are employed. The thoughtless sailor may, indeed, laugh at your admonitions on the land; but when poised on the summit of the rolling billow, amid the darkness and the terrors of the storm, he will think of your advice, and call upon his God, and that prayer may enter into the ear of the God of Sabaoth, and like the dying thief, he may ascend from the cross-tree of a sinking wreck, to the realms of everlasting day. It is undeniable that sailors are generally depraved; but the same is true of sinners on shore, and yet we cease not to labour and pray for their salvation. May we not attribute the absence of moral conduct and religious feeling in mariners, at least, in a degree to our own want of faithfulness to their immortal souls? Let the same instrumentalities be employed for their conversion that we enjoy; let the ministers of the Gospel visit the ships that enter our harbour. Let Christians come forward at Bethel and Union Prayer Meetings; let the Bible, and other religious books, be deposited on board of every vessel that ploughs the deep, and we may expect ere long to hear, that from floating hells they have been transformed into floating Chapels, dedicated to the praise of Israel's God. This, sir, is not a chimera, which will evaporate in the heat of experiment, it is the voice of reason and experience, it is the second promise of the inspired page, "Lift up thine eyes round about, and see; all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

This prophecy is now receiving its accomplishment, through the labours of this and similar institutions; nor can a doubt remain, that the success of Bethel Unions will advance in geometrical ratio, until every ship that floats upon the bosom of the deep shall become a dwelling place for the Lord God of Israel.

Sir, the claims of sailors upon your Christian munificence are as imperious as they are righteous—imperious, because they are annually dying by thousands, and righteous, because to them we owe not only the introduction of the Gospel into this

country, but it is by their toils that we enjoy our wealth and prosperity as a nation. It is by their aid that we plant the standard of the cross under the scorching beams of an Indian sun, on the islands of the sea, and on the desolated plains of the Holy Land. By them science and religion have been carried from shore to shore; they have borne the heat of summer, and the blasts of winter, to promote the wealth and the happiness of man; yet they seem to be the only mortals who live, or rather linger out a wretched existence, and then die unpitied and unknown.

But, sir, we rejoice, that while every effort is made which rational policy can suggest, or Christian sympathy can promote, to enlighten the mechanic and the agriculturist, yours is the noble, the generous aim to alleviate the present sufferings and dying agonies of the poor degraded sailor, by giving him the knowledge of that book which has "God for its author, truth for its subject, and salvation for its end." To the friends of seamen, it is gratifying to learn, that in this labour of love you stand not alone—a mighty impulse has been given to the religious world; Europe and America have come forward in the cause of seamen, and even in Asia the Bethel Flag waves at the mast head of a floating Chapel. There are in different parts of the world, 67 Bethel Unions; 33 Marine Bible Societies, and 15 Churches and floating Chapels, dedicated to the spiritual illumination of sailors; but Mr. President, although this presents a cheering prospect, "What are these among so many?" *Upwards of a million of men* are employed as Mariners, and of that number, not less than *one hundred thousand* sail under the star-spangled banner of America. It must be acknowledged that much has been done, but also that more remains to be accomplished; for, although we can supply them with Bibles, perhaps not more than one in twenty have yet received the gift: and admitting that they all had Bibles, and were all Christians, we could not accommodate them with the preached Gospel, as there exists not more than *one Mariners' Chapel* for every *sixty thousand* Seamen.

But, sir, I conceive that our duty has not terminated when we have supplied them with Bibles, and Churches, and Chaplains. The poor sailor has no home but on the mountain wave, and no grave but the bed of the ocean; he feels that while at sea he is the sport of the tempest, and when on shore he is friendless. None but the most abandoned of both sexes are his companions, and he seems, as if by common consent, given over to infamy and inevitable ruin. Remove this obstacle to his moral and religious improvement; let this Society imitate the example of their transatlantic brethren in providing a home, where the morals, and life, and hard-earned wages of the sailor may be considered sacred.

Thus, sir, your labour of love shall not be in vain in the Lord; you will introduce a new epoch in the pages of Christian history, and may, through the Divine blessing, not only improve the temporal but the spiritual condition of the hardy sons of the storm, provide an antidote for all their present cares, and rescue their souls from foundering in the ocean of Divine wrath.

Mr. Somers then moved the first Resolution.

This motion was seconded by the REV. DR. MILLEDOLER, who in a short but impressive speech expressed his regret that the interests of seamen had been so long neglected; congratulated the meeting on the attention now excited in their behalf on both sides the Atlantic; and particularly in devising means for preventing their moral contamination when on shore, and concluded with giving his assent to the motion.

(To be continued.)

History of the Progress of the Gospel among Seamen.

We purposed to commence in our last number a "History of the Rise and Progress of Bethel Prayer Meetings," which we have been some time engaged in preparing. As soon as the proceedings of the Bethel Union will give place, we shall commence the history mentioned, and endeavour to give a connected account of the varied means which Christian benevolence has devised to improve this class of men in our own and all other countries.